BOUND BY C. MORTON

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THE PROFESSION OF THE FAITH OF THAT REVEREND and worthy Divine Mr. *J. D.* sometimes Preacher of *Stevens Coleman*-street. LONDON.

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Made publiquely before the Congregation at his Admission into one of the Churches of GOD in NEW-ENGLAND.

Containing twenty severall heads as it was drawn from his own Copy. *viz.*

1. Concerning the Scriptures.
2. Concerning the Godhead in the unity of essence, and Trinity of persons.
3. Concerning the Decrees of God.
4. Concerning Creation, and Providence.
5. Concerning the fall of man and originall sin.
6. Concerning mans Restitution.
7. Concerning the Person and natures in Christ.
8. Concerning the offices of Christ.
9. Concerning Christs propheticall office.
10. Concerning the Priesthood of Christ.
11. Concerning Christs kingly office. 1. in generall.
12. Concerning his Kingdom. 2. In speciall.
13. Concerning the Application of Redemption.
14. Concerning a particular instituted Church, and the Priviledges therof.
15. Concerning the manner of gathering a Church.
16. Concerning the Sacraments.
17. Concerning the power of every Church.
18. Concerning the communion of Churches.
19. Concerning Church Officers.
20. Concerning giving every man his due.

LONDON:
Printed for *John Handcock* at the Bible in Burchin-Lane.

I beleeve with all my heart, and confesse with my mouth.

1. Concerning the Scriptures.

THat all Scripture is by divine inspiration, or inbreathing of God (by Scripture I mean the books of the old Testament as *Moses* and the Prophets, and of the new Testament) and is profitable for doctrine, for reproofe, for correction, for instruction in righteousnesse, that the man of God may be perfect, throughly furnished unto all good works. 1 *Tim.* 3. 16, 17. and that in all things which concern faith, and obedience, whether in Gods worship, or in the whole conversation of men, it holdeth forth a most perfect rule, whereunto nothing may be added, nor from it may ought be diminished. *Deut.* 4. 2. *Revel.* 22. 18, 19. Which also is so clear in all truths necessary to salvation, that the entrance into it giveth light, yea, understanding to the simple. *Psal.* 19. 7.

2. *Concerning the Godhead in the* { *Vnity of Essence, and* / *Trinity of Persons.*

That God is a Spirit most holy, immutable, eternall, every way infinite, in greatnesse, goodnesse, power, wisedome, justice, truth, and in all divine perfections, 1 *Tim.* 6. 15, 16. *Joh.* 4. 24. *Isa.* 6. 6. *Exod.* 34. 6, 7. And that in this Godhead are three distinct Persons, coeternall, coequall, and coessentiall, being every one of them one and the same God, not three Gods, and therefore not divided in essence, nature, or being. *Deut.* 4. 3. but distinguished one from another by their severall, and peculiar relative property, the Father is of none but of himself, the Son is begotten of the Father before all worlds; the holy Ghost proceedeth from the Father and the Son, from all eternity, all together are to be worshipped and glorified.

3. *Concerning the Decrees of God.*

That God hath unchangeably decreed in himself from everlasting, touching all things, great and small, necessary, contingent, and voluntary, with all the circumstances of them, to work, and dispose them according to the counsell of his own will (yet without being Author of, or having fellowship with the sins of any) to the praise and glory of his great Name. And touching the eternall estate of men that God hath according to his most wise, free, and unchangeable purpose in himself, before the foundation of the world chosen some in Jesus Christ to eternall life, to the praise and glory of his grace, and rejected or reprobated others to the praise of his justice.

4. *Concerning Creation, and Providence.*

That in the beginning God made by his Word all things of nothing very good, and made man male and female after his own Image righteous; and as a faithfull Creator doth ſtill uphold, diſpoſe, and govern all things to the ends for which they were created, having care eſpecially for man, and amongſt men chiefly for the righteous and beleevers; ſo that neither good nor evil befalls any man without Gods providence.

5. *Concerning the fall of man and originall ſin.*

That inaſmuch as *Adam* was the root of all mankinde, the law and covenant of works was given to him, as to a publike perſon, and to an head from whence all good or evil was to be derived to his poſteritie: ſeeing therefore that by the ſubtilty of the Serpent, which Satan uſed as his inſtrument, firſt *Eve*, then *Adam* being ſeduced, did wittingly and willingly fall into the diſobedience of the Commandment of God; Death came upon all juſtly, and reigned over all, yea, over Infants alſo which have not ſinned after the like manner of the tranſgreſſion of *Adam*: hence alſo it is, that all ſince the fall of *Adam* are begotten in his own likeneſſe, after his Image, being conceived and born in iniquitie, and ſo by nature children of wrath, dead in treſpaſſes and ſins, altogether filthie and polluted throughout in ſoul and body; utterly averſe from any ſpirituall good, ſtrongly bent to all evill, and ſubject to all calamities due to ſin in this world, and for ever.

6. *Concerning mans Reſtitution.*

That all Mankind being thus fallen, yet the elect, and only they, are redeemed, reconciled to God, and ſaved not of themſelves, neither by their own works, but onely by the mighty power of God, of his unſearchable, rich, free grace and mercy through faith, in Jeſus Chriſt, who of God is made unto us wiſedom, righteouſneſſe, ſanctification, and redemption; in the relation both of a ſurety to ſatisfie Gods juſtice for us, and of an head to reſtore the Image of God that was loſt, and repaire the nature that was corrupted in us.

7. *Concerning the Perſon and natures in Chriſt.*

That the Lord Jeſus of whom *Moſes* and the Prophets wrote, and whom the Apoſtles preached, is, as touching his Perſon, the everlaſting Son of God the Father by eternall generation, coeſſentiall, coequall, and coeternall, God with him, and with the holy Ghoſt: by whom he made the world, and by whom he upholdeth and governs all the works he hath made: who alſo when

the fulneſſe of time was come, was made of a woman, of the Tribe of *Judah*, of the ſeed of *David* and *Abraham*, *viz.* of *Mary* that bleſſed Virgin, by the holy Ghoſt coming upon her, and the power of the moſt high over-ſhadowing her; and was in all things like unto us, ſin onely excepted: ſo that in the perſon of Chriſt the two natures, the divine, and humane, are truly, perfectly, indiviſibly, and diſtinctly united.

8. *Concerning the Offices of Chriſt.*

That Jeſus Chriſt is the onely Mediatour of the new Teſtament, even of the Covenant of grace between God and man; the Prophet, Prieſt, and King of the Church of God for evermore; and this office is ſo proper to Chriſt, as, neither in the whole, nor any part thereof, it can be transferred from him to any other. And to this office he was from everlaſting, and in reſpect of his Manhood, from the wombe, called, ſeparated, and anointed moſt fully with all neceſſary gifts, as it is written, God hath not meaſured out of the Spirit unto him.

9. *Concerning Chriſts propheticall Office.*

That Chriſt hath perfectly revealed the whole will of God, ſo far as it is needfull for his people either joyntly, or ſeverally to know, beleeve, or obey, and that he hath ſpoken, and doth ſpeak to his Church, in his own ordinances by thoſe inſtruments whom he ſendeth, and by his Spirit.

10. *Concerning the Prieſthood of Chriſt.*

That Chriſt being conſecrated hath appeared once to put away ſin, by the offering and ſacrificing of himſelf, and hath fully performed and ſuffered all thoſe things, by which, God through the blood of his croſſe, in a ſacrifice of a ſweet ſmelling ſavour, might be reconciled to his elect; and having broken down the partition wall, and finiſhed and removed thoſe ceremoniall rites, and ſhadows, is now entred into the moſt holy place, (not made with hands) to the very heavens and preſence of God, where he for ever liveth, and ſitteth at the right hand of Majeſtie, to make interceſſion for ſuch as come unto the throne of grace by that new and living way: and he maketh his people a ſpirituall houſe, and an holy Prieſthood to offer up ſpirituall ſacrifices acceptable to God through him.

11. *Concerning Chriſts Kingly Office.* 1. *In generall.*

That Chriſt being riſen from the dead aſcended up to heaven, ſet at the right hand of God the Father, hath all power in heaven and earth given to him, and doth exerciſe his power in his government of this world over all Angels and men, good, and bad.

to the preſervation and ſalvation of his elect, and to the ruling and deſtruction of the reprobate: communicating and applying to his elect, the benefits, vertue, and fruit of his prophecie, and prieſthood to their regeneration, juſtification, ſanctification, preſervation, and ſtrengthening in all their ſpirituall conflicts againſt Satan, the world, and the fleſh, continually dwelling in them by his holy Spirit, begetting and nouriſhing in them faith, hope, love, repentance, obedience, with peace and joy unto immortalitie: but on the contrary, limiting, uſing, reſtraining the reprobates his enemies by his mighty power, as ſeemeth good in his divine wiſdome and juſtice, to their ſeduction, hardning, and condemnation, till his appearing in glory with his mighty Angels to judge both quick and dead; where he will be and ſeparate all his elect from them for ever, puniſhing the wicked with everlaſting perdition from his preſence; and joyning together the godly with himſelf in endleſſe glory.

12. *Concerning his Kingdom.* 2. *In ſpeciall:*

That in the mean time beſides his abſolute rule in the world, Chriſt hath here on earth a ſpirituall Kingdom in his Church, which he hath purchaſed and redeemed to himſelf as a peculiar inheritance; into the body whereof he doth by the power of his Word and Spirit, gather his people, calling them through the miniſtery of the Goſpel out of the world, and from idolatrie, ſuperſtition, and from all works of darkneſſe to fellowſhip with Jeſus Chriſt, and by him with the Father, and the holy Ghoſt, and with his people, making them a royall Prieſthood, an holy nation, a people ſet at libertie to ſhew forth the vertues of him that hath called them out of darkneſſe into his marvellous light, and uniteth them together as members of one body in his faith, love, and holy order unto all generall and mutuall duties: and inſtructs and governs them by thoſe inſtruments and ordinances which he himſelf hath preſcribed in his Word for the edification of his bodie the Church.

13. *Concerning the Application of Redemption.*

That the holy Ghoſt is ſent by the Father and the Son to make application of Redemption onely to thoſe whom the Father hath by his eternall Decree given to Chriſt, and for whom Chriſt maketh interceſſion to his Father, and whom the Father accepts in Chriſt unto fellowſhip of the everlaſting covenant of his free grace, having called them out of the world to fellowſhip with Jeſus Chriſt by the Goſpel made effectuall to that end, by the mighty power and operation of the holy Ghoſt. Which grace of effe-

ctuall calling is thus dispensed to a poore lost sinner awakened and humbled by the Law through the effectuall working of the spirit of bondage, judging himself worthy to be destroyed for his sins, and seeing himself utterly destitute of all help or hope of himself; The Lord in the preaching of the Gospel by the powerfull work of the holy Ghost, revealeth the fulnesse and all-sufficiencie of that grace, and salvation which is laid up in Jesus Christ, as the onely sutable good to him, that he also enableth him spiritually and savingly to apprehend Jesus Christ as given him of the Father. And the same Spirit having thus inlightned him, doth leave a supernaturall vertue, and impression of Gods love upon the soul, whereby the soul is drawn to close with Christ, and with that grace of God in him, so entirely that there is now nothing between Christ and the soul, but it willingly parts with all things that hinder his injoying of Christ; and by this effectuall calling all that are brought to Christ; are, 1. justified, that is, absolved from sin and death, and accounted righteous unto life, for, and through Christ apprehended, received, and relied upon by faith. 2. They are adopted, that is, accepted for Christs sake to the dignitie of Gods children; they are also, 3. sanctified, that is, really changed by degrees from the impurity of sin, to the puritie of Gods Image; and lastly, they are glorified, that is, changed from the miserie or punishment of sin, unto everlasting happinesse, which begins in the inward sense of Gods love to them in Christ, whence they have hope of glory, boldnesse in accesse to God, certainty of salvation, peace, joy unspeakable; and it endeth in their full perfection in soul and body.

14. *Concerning a particular instituted Church, and the Priviledges thereof.*

That it is a company of faithfull and holy people, or persons, called out of the world to fellowship with Jesus Christ, and united in one congregation to him as members to their head, and one with another, by a holy covenant for mutuall fellowship in all such wayes of holy worship of God, and of edification one towards another, as God himself hath required in his Word of everie Church of Christ, and the members thereof.

15. *Concerning the manner of gathering a Church.*

That it is the dutie of all Christians, having renounced all false wayes of idolatrous, Antichristian, and superstitious worship, and of sin, and the world (as to instruct and govern their own families according to God, so) to joyn willingly together in Christian communion and orderly covenant, and by free confession of the

faith, and profession of their subjection to the Gospel of Christ, to unite themselves unto peculiar and visible Congregations, wherin as members of one body, whereof Christ is the head, they are to worship God according to his Word: To this Church he hath given royall priviledges, as the holy Oracles, the Promises, the seals of the Covenant, his presence, love, protection, and blessing in a speciall manner, here all that acknowledge him to be their Prophet, Priest, and King, are to be inrolled amongst his houshold servants, and to present their bodies, and souls, and gifts, and solemne services for a spirituall sacrifice acceptable to God by Jesus Christ. Being thus united, they to whom God hath given gifts to interpret the Scriptures, being approved by the Church, and appointed thereunto, may, and ought to teach publikely the Word of God, by prophecying according to the proportion of faith for edification, exhortation and comfort of the Church, till such time as men may be had fit to such office or offices as Christ hath appointed to the publike Ministery of his Church; and then they are upon due triall to proceed to the choice, and ordination of those officers according to God: and then the officers are to dispense the seals of the covenant, *viz.* Baptisme to the seed of the faithfull in their infancy, and to others not yet baptized, when by profession of their faith they are added to the Church: And all of the Church that are of yeers, and are able to examine themselves, must communicate also in the Lords Supper in both kinds, *viz.* bread and wine.

16. *Concerning the Sacraments.*

That they are in the ordinance of God signs and seals of Gods everlasting covenant with us, representing and offering to all receivers, but exhibiting onely to true beleevers the Lord Jesus Christ and all his benefits unto righteousnesse, sanctification, and eternall life, through faith in his name to the glory and praise of God.

17. *Concerning the power of every Church.*

That Christ hath given the power of chusing Officers, and of receiving in, or calling of any member, to the whole body together of every Church, and not to any one member apart, or to more members sequestred from the whole, or to any other Congregation to do it for them: yet so as every Church ought to use the best help they can hereunto, and the most meet member they have to pronounce the same in their publike Assemblie, if they want Officers. And to this censure and judgement of Christ, duely and orderly dispensed, every member of the Congregation, yea,

and officer also how excellent or learned soever he be, is subject. Yet ought not the Church without great care and advice to proceed against such publike persons.

18. *Concerning the Communion of Churches.*

That although particular Churches be distinct and severall independant bodies, every one as a city compact within its self, without subordination under or dependance upon any other but Jesus Christ, yet are all Churches to walk by one and the same rule, and by all means convenient to have the counsell and help one of another when need requireth, as members of one body in the common faith under Christ their onely head.

19. *Concerning Church Officers.*

That Christ when he ascended up on high gave gifts unto men, and disposed of them in severall functions, and for publike ordinary ministery, he gave Pastors, Teachers, Elders, Deacons, helpers, for the instruction, government, and service of his Church to the worlds end; and that none may usurpe or execute a Ministery in the Church, but such as are rightly called by the Church, whereof they stand Ministers, and being so called they ought to give all diligence to fulfill their ministery, and to be found faithfull, and unblameable in all things: And that this ministery is alike given to every Church of Christ, with like and equall power, and commission to have and enjoy the same as God offereth fit men, and means, and the same rules are given to all for the election and execution thereof in all places: which rules and laws it is not lawfull for those Ministers, or for the Church, wittingly to neglect, or transgresse in any part. And those Ministers thus chosen, and executing their office faithfully; every Church is bound to have them in singular love for their works sake, to reverence them according to the dignity of their office which they execute, and to provide for them that they be not entangled with the cares of this life, according to the law of Christ: And this to do not as in way of courtesie or mercie, but out of duty to them in the Lord; and having hope in God that the resurrection shall be of the just and of the unjust; of the just, to the resurrection of life, and of the unjust to the resurrection of condemnation.

20. *Concerning giving every man his due.*

That unto all men is to be given whatsoever is due to them, in regard of their office, place, gifts, wages, estate, and condition; endeavouring our selves to have alwayes a conscience void offence towards God, and towards men.

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DA 642
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